

PRANAM

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Dr Bharat, a member of the AMURT relief team, examines patients.

SUPREME COMMAND

Those who perform sadhana (meditation) twice a day regularly, the thought of Parāma Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

-Shrii Shrii Anandamurti

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Cover: Burkina Faso - AMURT doctor examines foot of a traveller .

Marga Mission helps children

By DESMOND MUBIANA

EVER heard of a voluntary organisation called the Ananda Marga Mission? It exists here in Zambia, apart from having ten other religions in Africa and nine sectors in the world, covering all the five continents.

It is a social/spiritual organisation dedicated to the welfare of humanity and development of a society where people will be directed to utilise their physical and mental capacity to the full.

This means the goal will not be exclusively material but spiritual with the practicalities that go with the necessities in human existence.

Ananda Marga in Zambia runs children's homes (free of charge), nurseries, pre-school and teaches meditation and yoga free to those willing to develop their personalities to maximum benefit.

It has recently obtained land for purposes of constructing its own building with a children's home, school and accommodation for volunteers stationed in Zambia.

The organisation held a seminar on "yoga for health and inner peace" in Lusaka recently. Regional secretary of the mission, Dada Rajendra, an Acarya (spiritual teacher) conducted the lectures with Didi Rajeshverai, an education-in-charge for the women's department.

The seminar was successful judging from the number of Zambian nationals who attended and the appreciation expressed by them of the benefits of yoga, diet, exercises, meditation and the other goals in life.

The first day saw the imparting of the eight

"limbs" or sectors of yoga. These were morality, a crucial aspect that makes or breaks human beings today, asanas (psycho-physical exercises on yoga practices), control of vital energy through breathing techniques known as pranna yama, the withdrawal of the senses by bringing oneself internally and thus shutting off the external world to promote inner peace, concentration, flowing the mind to every human being's goal in the life — the supreme being (God) and the realisation of the supreme being or merging with God.

Sixteen points in the complete practice of yoga were taught on the second day. These included bathing methods aimed at maintaining both personal and surrounding cleanliness to gear oneself for clear thought and habits: discipline training.

There was initiation in self-reading. This helps in self realisation and eventual surrender to God as well as the enhancement of one's

relationships once one has realised oneself's potential to make life better for oneself and his fellow living creatures.

Lessons in yoga by Ananda Marga teach that man should make proper use of the earth's material resources, according to Dada Rajendra. This will mean that the human race will not allow these resources to deteriorate or to stand in the way of the eventual goal of meeting God, in whatever one perceives this will be achieved.

The welfare of the whole universe will be safeguarded.

FOLLOW

The lectures on neo-Humanism were particularly enchanting to those who follow the trends in Zambia's own philosophy of Humanism.

The difference between Humanism and neo-Humanism may seem superficial or academic on face value but it goes deeper and makes a whole lot of difference to yogis and particularly the Ananda Marga proponents who follow the founder P. R. Sarkar's spiritually known as Shrii Shrii Ananda Murti's views.

His neo-Humanism version stands for a state of affairs in which the underlying spirit of Humanism is enlarged to embrace all the creations of the universe, animate and inanimate.

This may explain to some extent why yogis do not eat living things,

particularly meat and fish, while many who practise the mode of yoga by Ananda Marga will not even touch onions, eggs, coffee, tea, mushroom or even take modern drugs!

They prefer herbal medicine "that have all the ingredients that have not been tampered with but are nature's gift to man and thus very natural and do not disturb the body mechanism but enhance it," says Dada Rajendra.

The Ananda Marga, which is not strictly religious apart from the promulgated goal of merging with God, was founded in West Bengal, India by Ananda Murti who will be 65 years old this year.

Those who have followed the teachings of this spiritual organisations have reported a marked change in their lives, work and activities in contributing the best they can to their nations. This has been the trend all over the world where Ananda Marga is found.

The recently ended workshop clearly indicated that the world could be a better place if the human race tapped what it had through enlightenment commitment to values in both material and spiritual matters as well as the all-embracing but touchy subject of some morality.

The Ananda Marga workshop in Ennasdale where the children's home is based proved that this could certainly be done.

Burkina Faso

Land Of The Incorruptible

It is always exciting to visit a country where the government is seriously thinking about the development of its people and where the leader demystifies politics and empowers the local communities with responsible decision making. Such a country is Burkina Faso (formerly Upper Volta), a land-locked country situated in the West African Sahel. It is only recently, however, that such a progressive climate has affected the country.

What is now Burkina Faso first came under French rule in 1904 as part of "Upper Senegal Niger". It became a separate colony in 1919, although it was again divided up from 1932 to 1947 when it once again became a separate colony. It was not until 1960 that it became an independent nation.

During French rule little emphasis was placed on developing the rural areas, and the northern regions of semi-desert were almost totally ignored. This trend continued even after independence in 1960. The first civilian government of Maurice Yameogo and three successive military regimes did little to promote the development of the outlying areas, many of them ravaged by drought. Little was done to change agricultural techniques even though there was a marked deterioration of the land.

As a result, by 1983, 98% of the rural and 95% of the urban population were still illiterate, and 87% of the population were still engaged in subsistence agriculture.

On August 4th, 1983, a coup brought Thomas Sankara to power as President. He had already earned popularity as a man for the people. As Minister of Information for the Saye Zerbo government in 1981, Captain T. Sankara encouraged an unprecedented

liberalisation of the press. He also cycled to work each day while other ministers almost openly filled their pockets.

In order to demonstrate his commitment to radically changing the very personality of both government and country, Sankara changed its name. Upper Volta became Burkina Faso.

"Faso" is a Dioula word which means "land". Dioula is spoken in the west of the country. "Burkina", a More word, roughly translated means "incorruptible". More is spoken by the Mossi, the largest ethnic group. So Burkina Faso is the land of the incorruptible.

Sankara and his government are striving to set an example to their people of morality, integrity, discipline and dedication to duty. In his political orientation speech Sankara said, "We must transform our own personal qualities. Without such personal transformation it will be practically impossible to create a new society which does not run on corruption, theft, lies and individualism. We have to bring our acts into line with our words and study our own behaviour so we are not open to attack ..."

The government response to the country's drought crisis has been speedy and pragmatic. A Fund for National Solidarity was started in 1984. Burkinabe nationals living both in the country and overseas were invited to contribute to the fund. In the first year over 1 million dollars was collected. This money was mainly used to purchase food grain to feed the hungry millions. The public have access to account statements to verify how the money was spent.

The entire country is being mobilised

behind the campaign to fight drought. The government sees this campaign as a national priority so that what was once marginal land, and destined to become a desert, may again become cultivable.

The main government programmes are listed below. They are formulated in the capital and executed by the local village committees.

1. Tree Planting

Once a week, the staff of each ministry go to the village areas to plant trees. This is part of a national drive to reforest the entire country. Rapid deforestation has been one of the main causes of desertification. Trees have been cut down for firewood and to clear the land for agriculture. When the forest cover is lost, the land is open to erosion by wind and rain and is baked in the heat of the sun. It gradually deteriorates. Saplings are grown on plantations in the south of the country and then transported to drought stricken areas. The local village committees organise the work of planting the trees, which may be divided into three categories: i) for firewood, ii) to protect fields from wind and water erosion and iii) to hold the soil together and retain the precious rain water.

2. Vaccination Commando

From November 28 to December 10, 1984, the government embarked upon a huge immunisation campaign and succeeded in vaccinating almost 70% of the population in the 1 - 14 age group against measles, meningitis and yellow fever. This shows that the government can mobilise the population at the village level. The health authorities are now making a concerted effort towards establishing a regular national vaccination programme.

3. One Village, One Health Post

Two "health-agents", one male and one female, will be trained in each village to run a primary health post. The post will treat simple ailments, monitor child growth and maternal pregnancy, teach improved hygiene and sanitation, immunise the children and refer more seriously ill patients to the integrated health centres.

The government wishes to start such a health post in each and every village in the country so that everyone has access to health care.

4. White House

Each and every house throughout the entire country will be white-washed and thus disinfected.

5. One House, One Kitchen Garden

Millet is the most staple crop in the entire northern half of the country - almost nothing else is grown. As a result, the basic diet is unbalanced. The government is therefore encouraging families to grow vegetables in kitchen gardens i) to supplement their diet and ii) to generate funds by selling the surplus in the market.

6. Water

Many villages in Burkina Faso have no water supply at all. It is not unusual for women to have to walk up to 10 kilometres to collect water from the nearest well. The government wishes to provide each village with a well so that a regular and clean water supply is assured.

All these programmes are designed to help the village people fight the numerous effects of drought. They are community based, and seek to give the local people the confidence that they can be instrumental in protecting their environment from the ravages of drought and generally improving the quality of their lives.

Sankara and his government may be praised for the creative efforts they are making to develop their country at the grass roots level. They have thus broken the colonial and neo-colonial habit of cultivating and nurturing an urban elite supportive of the government, and generally misutilising the country's resources.

Sankara has made some sweeping reforms during the two years he has been president. Recently a law was passed which states that the husband is obliged to give 50% of his earnings to his wife or wives. This is a major change in a predominantly Muslim country. In his political

orientation speech, Sankara had this to say about women : "The Democratic People's Revolution will create the necessary conditions for women to fulfil themselves. Is it conceivable that we could end the system of exploitation, but keep more than half the society - the women - in chains ?"

Sankara also realises the harmful effect which large, inappropriate development projects may have on the country. The government has no funds to invest in expensive farm machinery or to equip and run huge hospitals - Burkina Faso is one of the poorest countries in the world ! Sankara stated - "The CNR does not lull itself with illusions about huge sophisticated projects. On the contrary, lots of small projects will turn the country into one big field, a series of farms."

The development of Burkina Faso has already started. Let us all participate in

these attractive programmes to mobilise the population to fight the onslaught of drought and arrest the process of desertification.

After an assessment tour of Burkina Faso by our Ananda Marga Universal Relief Team (AMURT), it was decided that we would participate in the country's development. Accordingly an integrated development project is to begin in Oudalan province in the far north of the country. We have received much encouragement from the government for this project.

We are now in the process of raising enough funds to support the project. The initial budget is US \$20,000 and we would like to encourage everyone to participate in the fund raising drive around the world. Let us be instrumental in securing a safe and well-balanced future for the people of Oudalan province.

Relief Work

Participating In The Development Process

Kwame-Annum Village, Ghana

The people of Kwame-Annum village (situated 40 miles from the capital, Accra) knew there was something different about the AMURTEL (Ananda Marga Universal Relief Team managed by women) relief worker, Didi Ananda Ketana. Her first visit to the village was not made in her own car, but in a truck. She had hitched a lift from the capital, Accra.

At first they were a little apprehensive. "If she doesn't have pockets full of money, how will she help us ?" they thought.

Didi met the elders and discussed the lack of educational facilities in the area. She was willing to start a school in the village if everyone agreed.

After a few more meetings held under the

soothing shade of a cluster of trees, the village chief agreed to provide a building for the school. Didi would bring a trained teacher. A few days later, the school opened. It was an instant success.

The villagers were full of admiration for Didi. They saw a woman willing to suffer in order to serve; a woman seemingly more interested in their children than her own welfare. She was still coming to the village in a dirty old truck, and was even willing to walk if necessary.

When Didi asked the village chief and elders for some land, they were willing to give. Twenty acres were leased to AMURTEL for 99 years at the rate of 10 cedi (about 2 cents) an acre per year. Farming started in September 1984 and presently 5 acres are cultivated with peanuts, cassava, beans and water melon.

What is exciting is that the villagers themselves are cultivating this land communally. And the produce is for the children in their school. Didi wants to ensure that the children eat at least one nutritionally balanced meal a day - and the parents are working for that.

Ultimately, the entire 20 acres will be cultivated. The surplus food will be sold in the market and the proceeds will be used to support the school. Didi is working towards making the project self-sufficient and self-perpetuating.

The relief worker must be a catalyst in the development process. They must work in close cooperation with the local people with the ultimate goal of having them run the project themselves. We feel that the local people should be energised and mobilised to not only create a positive attraction for the services to be provided but to actually take over the entire project.

I was in the village when one of the children died. She died for lack of medical supervision, lack of medicine. There are about 130,000 such deaths in Ghana each year which medicine could prevent if it were available.

Didi was also there, and was so distressed by the death, her helplessness, the utter futility of it all, that she sought an isolated place to softly mourn. It was as if the village child was her child ...

To prevent such unnecessary death, Didi will start a primary health post in the village. This will be part of the ambitious government programme to provide primary health facilities to the entire population. At present, however, the government is unable to increase its health budget to cater for the 3.2% annual population growth rate. Therefore, every year, due to the increase in population, many more people become deprived of health services. In Ghana, only 30% of the population have access to medical facilities anyway, and they are mainly in the urban areas.

The primary health clinic in Kwame-Annum will teach the local villagers to improve their hygiene, sanitation, diet, water supply, etc. to prevent ill health. A doctor and a nurse will attend the clinic

to prevent those unnecessary deaths. The village chief has already provided two rooms for the clinic and the entire village is eagerly awaiting its formal opening.

Didi hopes that the clinic will be a place where the villagers can learn how to improve their own lives and ensure a healthy future for their children. Already she has had one success - she has persuaded the villagers to use a communal pit latrine. Their habit was to go to the toilet here and there in the fields. Most of the people are infected with intestinal parasites and therefore have a number of eggs in their stool. Children play in the fields, touch the stool, put their hands in their mouths and also become a host for the debilitating parasites. The pit latrine will help avoid this problem.

In order to eventually provide economic support for the clinic, Didi and the village are looking into the possibility of starting a small soap-making industry.

In such rural development projects, one cannot separate health care from improved agriculture, water supply from education, economic self-sufficiency from an improved diet. All these aspects of development are inseparably interlinked.

AMURTEL is therefore undertaking a programme of integrated village development which will touch every aspect of the local people's lives.

It is expected that the surrounding villages will learn from the experience in Kwame-Annum and will also seek our assistance in improving the quality of their lives. As I mentioned earlier, the relief worker is the catalyst who will activate the development process.

Our respect must go to relief workers such as Didi Ananda Ketana who are working in the local communities with the local people to improve life.

We need your support in getting the primary health clinic established in Kwame-Annum. Money and medicine are urgently required. Participate in local fundraising efforts to generate all the help you can.

New Abode Of Bliss

-Sectorial Office, M.G. Quarters

- by Jayeshvarananda Avt.

Paw prints in the freshly paved verandah that will become Baba's museum. Even the cat from next door wants Baba to know that it has helped to prepare for His coming. The cat also pays nightly visits to inspect the renovations. Many times it has scolded me for the lack of proper progress as it knows we cannot invite Baba until His Quarters are completed.

It is almost 2 years since we purchased this large 2-storied residence. Quite run down and rumoured to be haunted, it was an ideal place for S.O./M.G. Quarters and within our financial capacity. 3,000 feet above sea level, the mind is already high so it is automatically in a meditative flow. The air is fresh and clean and the views are breath-takingly beautiful. If it was any more beautiful it would be very easy to mistake it for heaven.

Over the last 2 years an incredible amount of work has gone into renovating this castle like structure. The lower level being damp, musty and delapidated when we first moved in and the upper level a little run down but habitable. The upper level being used for S.O. and living quarters and the lower level for D.C. Hall and M.G. Quarters. But in the course of the renovations we have been confronted with some major problems. The biggest of these probably being the attempt to arrive at a consensus in what colour to paint the front fence, wall, trims and steps. It was an exercise in experimental decision making processes, as conferences were held to decide the shade being mixed. Appeals against the decision being upheld or dismissed, new tints purchased and the final outcome remaining to this day in suspension, pending further inspiration. Even so, the painting has been greatly appreciated by passers-by, many of whom have been inside the house in its earlier years when its downstairs was a "ballroom", making the house a well known one in Katoomba.

Even through such great difficulties, incredible transformations have taken place. D.C. Hall looking beautiful with delicate trims and stained glass entrance. Sleepers set in beautiful array outside the D.C. Hall looking down at what will be the 7th best garden in the world. The S.O. with 3 beautiful arched windows enclosed with double glass on what was previously a shabby balcony. The front garden, previously an overgrown and untidy mess, now giving passers-by a scenic place to stop on their way to or from their shopping trips - beautiful flowers, shrubs, ferns and rocks. Beautifully designed stone steps leading up to a unique courtyard brings one to a double door entrance. The entrance doors, not yet completed will be dark stained wood with stained glass set into a large archway. But what everyone seems to be talking about with wild excitement is the new dark stained cedar post box sitting on the front fence. Many people sit admiring it for hours on end. And the postman often spends an hour placing the mail into the post box and often returns two or three times in the same day with the excuse that he forgot to deliver a letter. Inside the house, further artistic beauty will be added by the installation of a spiral staircase made from natural wood beautifully finished with clear varnish. Hanging pot-plants will adorn its 360° spiral.

In the midst of renovations, Sectorial Office functions with many technological advances. A computer, monitor and Brother electronic typewriter is hooked up to type out "Nataraja" and other letters, reports and finances, of course with the help of Dada Rainjainananda. Certain younger Margiis (and a few older ones) find it spiritually uplifting to play computer games with moral teachings. Sometimes the long serpentine ques near the computer show that there is a great

desire for spiritual upliftment.

The ultra modern 3 colour photocopier, complete with reducing and enlarging zoom harmonizes with its friend, the antique phototypesetter which churns out headings for the latest assortment of newsletters and circulars. The Prabhat Samgiita cassette copying studio is always busy trying to keep up with the unending articles of the latest recordings. The V.H.S. video recorder is poised above the TV set scanning the daily news ready to record at the flick of a switch the moment "Ananda" is mentioned. And for those who are gourmet lovers, the electric stove which refuses to work more than one coil at a time, ensures the simplicity of meals - this is soon to be replaced with a new gas stove. And of course, the telephone which is busy 24 hrs per day is complete with meter to ensure that expenses don't get out of hand as the workers dutifully dial STD and ISD communicating with the vast network of Ananda Marga in Australia and around the globe. Life is very Tantric at Sectorial Office/MG Quarters - always lots of work, lots of struggle and lots of bliss. Many different types of bliss can be experienced while working on the renovations to MG Quarters. There is the bliss of major reconstruction which contrasts very nicely with the bliss of delicate and artistic finishing touches the bliss of major landscaping and the bliss of arranging a beautiful garden. What more can one desire in life? The deep inner fulfillment of working for Baba's personal needs and comforts for when He comes to our Sector is a blessing

in itself. Those who have put great effort into Baba's quarters will surely have felt His blessing.

But with all the great efforts that have gone into MG Quarters renovations, there is still an incredible amount to be done. An existing verandah outside of Baba's room will be extended and glassed in, making it a delightful museum area with scenic views as it will overlook the back garden. A covered verandah will be built outside the DC Hall, a garage built and a building for a home-industry (for making tahini bars) which will double-up as Baba's kitchen when He comes. (The home-industry building will be completely financed by the proceeds of tahini bar sales). And Baba's room itself needs a lot of work - floor is to be concreted, insulation and walls to be clad, ceiling erected and bathroom to be tiled. Carpeting, furnishing and decorating of course is also needed.

Thanks to all the Margiis who have helped much either or both financially and by their 'sweat, tears and blisters'. But for all the above mentioned work to be done in the earliest possible time, more workers and money is needed urgently. A special effort is required, so please let us get on and finish it as Baba may come at any time on short notice. Any Margii who can make the time, anytime (please telephone S.O. to arrange time), is invited to come to S.O./MG Quarters to enjoy the bliss of working together in the preparation of our Baba's residence, the most fundamental need if we are to invite Him here.

When the mind becomes intoxicated with the thought of the Infinite, then the finite mind transcends its own limits and loses itself in a state of endless peace. This is the highest attainment.

BA'BA'

Those who practice sa'dhana' without having love for the Supreme, won't be able to get anything. But, if there is an iota of love, if there is a wee bit of love, they gain everything.

BA'BA'

Children at DC

Anandapalli Style

- Sutapa

Thirty! Thirty children! That's the maximum number of children we've had regularly attending our DCs. Problem - How to organise a creche for children aged from months to 15 years? Our Solution - Don't! No Creche! Invite them to DC instead.

How did we do it? Firstly, most of the children are doing meditation at home and some also at school. Most have had the experience of various forms of creche (pre planned or hapazard) sometimes doing sadhana and playing organised games and sometimes experiencing a hotch potch of activities with crying youngsters upsetting both them and the adults. Often creche resulted in both the children and adults feeling "left out" of this important collective spiritual and social event.

So, recognising that the children are primarily the responsibility of their parents and that others, as per our oaths at baby naming ceremonies, also have a responsibility for the all round growth of children, and, not forgetting that there are 30 children here (more children than adults), we decided to actually include children at DC.

Appropriate behaviours were decided on collectively by the adults. These are: joining in kiirtan and then either falling asleep tucked in their favourite blanket, or doing (sitting) for the full 30 minutes sadhana sometimes lying down quietly towards the end. Stillness and quietness are asked of all. Books and games are not allowed. Such behaviour obviously could only work at an evening DC, but this is where we started. Our daytime, children's DC will be explained in later article.

These DCs are primarily adult orientated with the children privileged to join in. But they are not forgotten. Kiirtan, sadhana and talks don't go on for too long and we have an especially delicious

prasad. The child who tries hard has prasad, even the child who goes to sleep wakes up to prasad the next morning. As well as getting prasad as a tangible reward for their efforts, not just in doing sadhana but also for being still and quiet, the children get heaps of cuddles and praise from their parents, other adults and even acaryas can be asked to do this! Sometimes the praise is given collectively and sometimes privately to individual children.

Before DC parents explain to their children just what is expected of them. This must be done nearly every week. Sometimes just the statement "DC behaviour, please", is sufficient. A parent takes their child from the room if their behaviour is too disruptive. We do hear the odd loud whisper and the occasional fading "waaah" as a restless child is taken to the car. (The parent stays out there also). But this is a minor disruption compared with having over half our unit absent.

The DC organizer for that week can see that all the children have someone to care for and help them or unit members can simply arrange amongst themselves to help those with many children. This is best done before DC starts so as parents are not left assuming that someone will help. Kiirtan and sadhana are done in family groups with the children in front of those adults who are caring for them. If the children gather in their own groups some of the family atmosphere is lost and it is too tempting for them to "muck up". A parent with a baby usually sits at the back as a feeding or restless baby is disruptive attraction easily breaking the concentration of a young child.

The children, here at Ananda palli, have gradually learnt that there is an appropriate behaviour for this special social and spiritual occasion. And it is

special; involving as it does, bathing, getting into clean cloths or pyjamas and dressing gown, joining in with the adults, older children and their peers as we all do our collective spiritual practices, having prasad and sometimes staying up for tea. They have all been eager to adapt to the disciplines asked of them rather than have to stay at home or be taken from the room. Older children often come even if their parents can't. Nowadays, because of the example of the other children, new children quickly learn what is expected of them. Those who are babies are growing up learning, seeing, experiencing what is expected of them.

Other activities that involve children are - passing the prasad around; singing songs that the children know; having the children lead the song or kiirtan; explaining the DC talk to your own or other children.

If your unit is thinking to try having children at DC then please, don't give up

after a few noisy and restless DCs. It may take a little while but the reward is a truly collective DC with the children happy to take part in the adult world.

To sum up the main points: -

1. Parents take the main responsibility for their own children throughout the whole evening.
2. Appropriate behaviour has to be made clear.
3. The children should be rewarded for their efforts.
4. Actively involve the children.

A PREVIEW OF THINGS TO COME

It was this last point of actively involving the children that led us to our CHILDREN'S DC. Basically, this involves 15 mins. kiirtan, 15 mins sadhana, and a talk and/or story based on some preplanned aspect of our ideology followed by classes elaborating that aspect. This midday DC alternates with the evening DC.

Orange Juice & Orange Turbans

Ananda Marga maintained a high profile at this year's Down To Earth Confest at Daylesford, Victoria in January. About 4,000 people attended the 4 day festival and managed to consume (we were glad to see !) vast quantities of fresh orange juice, watermelon, rainbow bars and salad sandwiches which we were selling at our AMURT/AMURTEL stalls.

Despite moments of panic when we thought the orange juicing machine wasn't going to work, and we were faced with various awful options like juicing 12,000 oranges by hand, or when the weather turned cold and nobody was buying watermelons or juice; in the end everything turned out fine. We raised \$2,000 for Africa, completely exhausted Dada Rainjananandaji and Atideva (our main workers on the stall), and made a large number of people aware of the relief aspect of our work. Many thanks to those brothers and sisters who helped.

Morning and evening sessions of bhajans,

kiirtan and meditation were sufficiently blissful to attract enthusiastic participation from anything up to 30 people. Various workshops on meditation, Tantric dance, Indian music and the "Frame Up" video with Govinda speaking afterwards, were also very successful. A new group of 15 - 20 people from the Confest now meets regularly in Melbourne for kiirtan and meditation and a nice new unit is developing.

One of the highlights of the whole festival was the concert by Dada Nabhaniilananda and a group of musicians he had only just met, including a synthesiser player, bass guitarist, singers and drummers. The audience of more than 1,000 was quite enchanted and could hardly believe it when they were told that the musicians had never played together before. After singing "Give My Heart to Africa", an appeal was made and our orange juice sales increased accordingly.

A Visit

Narada

It was only two months since Ba'ba' last spoke to me - and here I was enjoying His sweet company again. At that time, I was leaving Calcutta and Ba'ba' called me over and asked when I would be coming again. I replied that it would be in January or May for DMC and Ba'ba' indicated that He thought that was a grand idea - conveying this to me with an ever so sweet expression of Love.

With that in mind, I hurriedly completed my work in Australia and flew back for my second visit with the Lord. Rameshji was already there and my first external experience of Love with Ba'ba' happened after Ba'ba' had returned a namaskar to Rameshji. Ba'ba' chuckled and turned to His Personal Assistant, Dada Keshavananda, and asked whether His Narada Muni was present. Ba'ba' was in the car and I was quite some distance behind - so He had gone before I could get to the front of the crowd and answer His query. But to hear Ba'ba' ask about little old me was quite moving in itself and I was nevertheless feeling very blissful. This happened within a day or two of arriving there and seemed to bring up some nasty old sickness samskaras because fever set in soon after. It lasted about 10 days but I only missed going to Ba'ba's house a couple of times when the fever was too severe to tolerate outside of the bed. During this period, Ba'ba' burnt up some other samskaras - one being a very pleasant experience.

During the 13 years I had been a Margii, particularly the last 7 years in prison, I sometimes wondered why I wasn't able to have His physical darshan if He really appreciated the sacrifices I felt I had made for Him. Or perhaps my effort was not of much value in the end.

One night Ba'ba' dispelled these little doubts with a single sentence.

Ba'ba' came out for field walk and went

into a little discourse before getting into the car. Surprisingly and to my delight, the discourse was in English and to the best of my recollection it was along the lines of :- "I invite you to attend a festival of luminous light. The light is both within and without and I invite you to attend it permanently.

Such a sweet and loving thing to hear and see ! Feeling thrilled and moved I spontaneously called out and said thank you to Ba'ba'. Ba'ba' stopped while entering the car, held His hand to His ear as if to strain to hear what I had said and replied, looking straight at me, "And I thank you !" Such Love beamed out of Him and yet it was intensely subtle too. The feeling was that He was thanking me for being His little devotee. That wiped any doubt of Him appreciating what His devotees do for Him.

A few days later when I was too sick to go to evening field walk, Ba'ba' accepted garlands from all the Australian Margiis there in celebration for the publicity of the Prabhat Samgiita response in Perth. Ba'ba' was extremely happy to read in a large Bengali paper of the positive response the Perth Bengali community had to Margiis singing Prabhat Samgiita.

Needless to say I was very disappointed at missing out on garlanding Him - especially as it occurred on one of the two times I did not visit Him. The next day while I waited for Ba'ba' to come out to the car I was thinking about this - but also thinking how it was not that bad that I had missed Him. Ba'ba' is not to be found by getting His physical attention only - it has to be done through the heart.

Ba'ba' came and got into the car. It reversed back for the gate to open and happened to stop directly in front of me. Ba'ba' suddenly turned and with the sweetest of smiles, did namaskar to me. I felt Him say that, yes, He had remembered

me last night too. Ba'ba' is such a loving entity.

While there were many little experiences which touched my heart, certainly DMC must be mentioned. Dharma Mahacakra is such an event - ten thousand Margiis for over 4 days ! While at times I experienced bliss, the most profound experience was not of bliss but rather of transformation. This was how I felt during and after Ba'ba' did His mudra - a subtle change in consciousness occurred. It is something very deep and significant which the mind cannot properly understand - all I know is that a great and purifying change happened within myself.

Getting married there and then receiving Ba'ba's blessing was also a profound experience. I can feel deeply why Ba'ba' sees marriage as an important path. It is a fine, Tantric blend and balance between two opposite vibrations (sexes), with bringing children into society and organisational work. It also, as with all life-long commitments, gives scope for the deeper samskaras to be worked through. I am enjoying and looking forward to the challenge and its rewards.

As I left India, two realisations remained with me. The first one was of the attitude to have towards getting Ba'ba's attention. It is very easy to want to push yourself onto Ba'ba' in the desire for getting some external recognition from Him. At one stage while I was there, this manifested in Margiis calling out namaskar to Ba'ba' when He was in the car. However, one day, the General Secretary came and explained that Ba'ba' did not like this. We should wait for Him to get out of the car and allow Him to then give namaskar to all of

us.

I found it much nicer when I allowed my Love and sincerity to draw His attention to me. Rather than physically pushing myself onto Him, I found it much more meaningful and correct if Lord comes to you rather than you go to Him. Of course real recognition is internal and always seeking His physical response is rather materialistic in approach. Some devotees I met only needed the sight of Ba'ba' to feel satisfied. After all, darshan means "to see the Lord".

The other realisation was how much Ba'ba' is wanting us to give ourselves to Him. Ba'ba' has given us everything, therefore what will we give (practically) to Him ? This desire of His seems to have manifested in wanting generally more commitment to Ananda Marga by Margiis - specifically an almost wholetime type commitment by His LFTs. Ba'ba's strict disciplinarian systems and control over workers has now come to LFTs. No doubt it will in time filter down to Bhukti Pradhanas, LPTs, married Margiis and eventually to all Margiis !

Ba'ba' is emphasizing the importance of system and discipline in our work. Ananda Marga has gone from a phase of diversity to a phase of intensity. To work in this phase I feel only the cultivation of unconditional devotion alone will do. Devotion is the ultimate reason behind all of what Ba'ba' does to us. Without devotion our work and sadhana is in vain. Therefore special emphasis needs to be given to the cultivation of devotion particularly with Prabhat Samgiita, kiirtan, dhyana and madhuvidhya.

The microcosmic nucleus approaches the Macrocosmic nucleus not through Jina'na (knowledge) and Karma (action) but through Bhakti or devotion. Then why should people cultivate Jina'na or Karma ? They do so in order that their devotion may become more intense, not for any other reason.

BA'BA'

Book Says It All

The following article is a speech given by Marcus Einfeld QC at the launch of Govinda's book at the Hilton Hotel. Marcus Einfeld, one of NSW most reputable barristers, was the main defence barrister at the Inquiry.

It is a particular privilege for me to have been invited to launch this historic and courageous book today. I am particularly privileged because as I read the book and as I thought of the people whose never-say-die spirit and whose courage to be outspoken in confrontation with and in the face of the overpowering system fits them far better than me to be the person clothed with this honour. There are present here today, and there are absent from here today due to other commitments, a host of people who would not lie down and accept the inevitable, who were willing to champion an unpopular cause and who, as a result, have written themselves into the history books as pioneers for justice. It would not be possible to list the people to whom I refer but most of you know them and many of them are mentioned in the book. By far the most pre-eminent of them are the three young men who have been the victims of one of the most savage injustices our system has ever perpetrated. I refer of course to Paul Alister, Ross Dunn and Tim Anderson. These young men have maintained an unbelievably heroic fight not merely with the establishment but within themselves. So far as I can judge and so far as the pages of the book reveal, they have emerged from unspeakable suffering with undiminished good humour and an unquenched spirit which, speaking for myself, I wish I could be confident that I would have in the same circumstances. I doubt that I would. These young men are true heroes of today. One does not have to accept the beliefs in their faith which they espoused and for which they were imprisoned as a brutal act of political and religious oppression to be able to pay an unlimited tribute to their strength of

character, independence of spirit and devotion of cause.

Tim Anderson's contribution to our society is also to be found in the pages of this truly remarkable work. A history book which could not, if it had been utterly complete, have been comprised in 2500 pages let alone 250 pages has been compressed into a thoroughly readable and compelling drama. It, like the three men around whom it revolves, has two other results besides the exposure of the heroes to whom I have referred. It is firstly a stark disclosure of the way a supposedly civilised society needs but a very small scratch off the surface to reveal its crudely racist substance. Proud though Australians have always claimed to be, at the establishment of equality between peoples of all classes, sects and origins, this book is yet another recording of our capacity to judge people by label and not by the substance of their actual beliefs and personality. Because the Ananda Marga philosophy and its members were unknown to most Australians, our society was prepared to jump to the belief that they must be either crazy or dangerous. No one, not even Crown Prosecutors, Judges or those leaders of society of whom one should expect and must demand better, was prepared to make any form of rational analysis of what this group was all about - still less, have the intellectual honesty to seek out the evidence which would have revealed the truth about them. This form of racism - built on fear and ignorance - and it is nothing less was the heritage of no less a catatonic barbarian than Adolf Hitler. Yet, we Australians permitted three men to serve seven years in jail for espousing the beliefs of a sect or philosophy about

which we knew absolutely nothing and which on rational and honest analysis, could have been shown to utterly harmless to the fabric of Australian society. Some would perhaps believe indeed that it had the capacity to enrich Australian society. No one could deny the room in Australia for a plurality of credos and their potential to give satisfaction to those of our citizens who do not find adequately appealing the mainstream or more understood philosophies of ancient peoples.

The book's other and final signal contribution has been as a cry for reform. Its revelation of corruption within our system of investigation and prosecution of ordinary citizens on serious charges represent an insider's addition to the very large collection of such revelations in recent years. Successive Royal Commissions, judicial pronouncements, public agitations, parliamentary speeches and press revelations ought by now to have alerted the whole community to the wickedness and criminality involved in the institution called "the verbal". This is an institution which amongst lawyers and people who have any contact with the laws and witnesses in the justice is a laughing stock. Yet people are still being prosecuted on the basis of such perjurious and evil evidence.

The book is also a cry for reform in relation to the security agencies of the country. This is not the occasion for a speech about that subject. It will suffice to say that the material which emerged at the inquiry and during the trials reveals at the very least a need for root and branch reform of this area of our society. The circumstance that the State and federal security agencies were jealous of each other to the extent that they shared only the information which suited them to share and not that which might reveal truth was almost laughable to all who had the misfortune to hear it. The bungling and inefficient way in which people went about supposedly significant duties designed to ascertain a threat to the security of the nation or the safety of its citizens was a disgrace to the concept

of efficiency and success. This book discloses the bare outlines only of the need for further Government action in this field as a matter of urgency. The joke for example of a person being chosen to provide information to the police who had to say the nicest thing about him that I can think of, a completely unstable, unsatisfactory and untrained background and who is paid tiny sums of money to report back on his findings, is a revelation of a system which is utterly inadequate, incompetent and absurd. The fact that it was conducted by police officers who had not the slightest training nor demonstrated the slightest competence in being able to assess and analyse the information which was fed back resulted in three men going to jail for seven years. In a sense even more significantly, the Inquiry demonstrated that the community who is supposed to be protected by this form of laughably inadequate investigative process, is fooling itself and being fooled into believing that anything of substance exists at all for this purpose. The book is a cry never again to accept the word of the police, the administration or the bureaucrats as to what is or is not a matter of such national security and privilege as should not be disclosed to counsel appearing for the defence in a criminal trial. All Courts, right up to the High Court, accepted in this matter that they were so sufficiently apprised of the issues and of the interests of justice that they could tell without assistance from defence Counsel whether the material was relevant or not. All the Judges were wrong as Mr. Justice Wood himself reveals. The procedure should never be allowed to happen again.

I say for posterity and in the launching of this book that these men are as innocent as I am of the crime with which they were charged and I have little doubt that, in due course, compensation will be paid. However, the greatest satisfaction which they can get from the shocking experience they have had to undergo is our admiration of their immense courage, defiant persistence and superb determination. I congratulate Tim on this excellent work and the publishers on their

decision to publish. I am confident that the book which I am pleased now to launch will preserve forever a testament on the one hand to our inadequacies as human beings and our insensitivities as

Australians, and on the other, to our need to be eternally vigilant and aggressive in the defence and pursuit of freedom and justice in our country.

In The Bush

By Shaktideva

Shaktideva was initiated into AM in prison six years ago.

I am sure that most Margiis here are acquainted to some extent about my escape on October 1984.

What lay on my mind during my escape was the survival of my spiritual life. Relatively speaking, I was on the run and throughout my 'freedom' I literally ran into spiritual items, which astounded me much. Later I realised that I underwent a severe catharsis, but I also knew that I was on a collision course with myself in a deep spiritual sense. This is all a rather long story and I think I spare you of this for now and I will continue with my 'meeting' with BABA!

Prior to this, I expected my "persecution" as karma in its fullest meaning, negativity from then on was dispersed, and as some of you may know I have 'returned', but I have returned victorious and with great treasures, of which I must tell you all.

My spiritual experiences while on the run had such a titanic impact on me that they stand immutably in my heart, with bliss in my heart I report to you all that Walter Maresch has died in the bush and Shakti Deva was truly born!

BABA NAM KEVALAM, these words have never left me from the first time they entered my mind, but the gigantic meaning behind these words were 'made' clear to me on my escapade. These words, many have heard or

read them, but I SAW them, I conceived Baba Nam Kevalam, I touched Baba Nam Kevalam, I felt BNK, I heard, I was BNK and I am BNK, I was engulfed and my tears merged with BANA NAM KEVALAM, as I did, I saw the universe and instantly I KNEW BABA! I know who He is and what, his purpose. Baba the great Baba, I was and still am with Him.

For 34 years I searched the elusive question; "What is life? Who are we? What are we? And why?" (This I searched truly since I was a child.). And now I know the answers to all of them with precision.

Dear brothers and sisters, I am so happy, for I know. Right now, what I feel like saying is this: Baba knows all and everything and it is of paramount importance that we all do what Baba wants us to do. He urges us on without respite, and with very good reasons. Baba knows what is going on in the world, and He is 'desperate', for humanity is at the edge of a great cataclysm, and we, are all Baba has got, we all must become Sadvipras for Baba. We are his children and every Margii must know this to the fullest. No time must be lost, run as fast as you can and join the magnanimous struggle. Baba is calling us, listen. Baba's mission is so huge, so immense and every Margii must know this. Sweet Baba.

Brahmacakra

A New Perspective

extract from Bhaktavilrva's recently
published book "Eternal Dance of
Macrocosm".

Cosmology, the study of our universe, what it is made of and where it comes from, has fascinated human beings since earliest times. It has developed differently in different parts of the world due to strong cultural influences. In general terms we may distinguish two schools of cosmology - Eastern cosmology, whose language is meta-physical and whose methodology is that of the Intuitionist Sciences; and Western cosmology, whose language is mathematical and whose methodology is that of the physical sciences.

Eastern and Western cosmologies both claim to describe the same thing, the universe in which we all live. We would therefore expect to find a degree of correspondence between them despite differences in language and methodology. Such a correspondence would have been impossible to establish prior to the 20th century because Western cosmology had not reached the required level of meta-physical subtlety. This changed however with the development of Einstein's General Theory of Relativity and Quantum Mechanics, the two pillars of modern physics. Western physicists were quick to perceive a "harmony" between their new physics and Eastern cosmology. As the new physics became more accessible to the public, a number of books appeared comparing the two schools of cosmology, the best known being "The Tao of Physics" and "The Dancing Wu-Li Masters".

The cosmology of Ananda Marga philosophy is known as "Brahmacakra" or the Cycle of Creation. It is described in a number of books by the founder of Ananda Marga, P.R. Sarkar, including "Ananda Sutram" and "Idea and Ideology". Brahmacakra is in the tradition of Eastern cosmologies, which of

course raises the question of its relationship to 20th century physics. Unfortunately, a reading of "The Tao of Physics" and "The Dancing Wu-li Masters" does not immediately offer any help.

The first part of this book is an attempt to bridge the gap between Brahmacakra and Western cosmology. It turns out that Brahmacakra, because of its different approach, can offer solutions to problems that are currently baffling physicists. An article called "Stimulating Thoughts on Brahmacakra" by a Margii in the United States links the Five Fundamental Factors in creation to a range of sub-atomic particles, and provided this author with the essential clues to bridging the gap between Brahmacakra and modern physics. This chapter appropriately begins with a summary of the main points in "Stimulating Thoughts on Brahmacakra".

In the philosophy of Brahmacakra, the fundamental stuff of existence is said to be "Consciousness" or the "Cognitive Principle". All the myriads of real and imagined things in existence are just different manifestations or 'modifications' of Consciousness. The force which modifies Consciousness is known as Prakrti or the "Operative Principle". Consciousness and Prakrti are the dual and inseparable aspects of the One entity, Brahma.

In the initial stage of creation, Consciousness is modified or 'crudified' by Prakrti to become the Cosmic Mind. Cosmic Mind is then further crudified to

become the physical universe, which consists of five wave forms called the Five Fundamental Factors (hereafter 5FF). The 5FF are etherial, aerial, luminous, liquid and solid factors. Eventually under influence of Prakrti, physical matter takes on sufficient complexity to give rise to living organisms. Living things are possessed of physical body working in conjunction with "unit mind". In the process of organic evolution, living organisms and their minds become more and more complex. Unit mind eventually becomes subtle enough to merge with the Cosmic mind and finally back into Consciousness. Thus in Brahmacakra philosophy there is a cycle; Consciousness - Cosmic Mind - Matter - Living Organisms - Unit Mind - Cosmic Mind - Consciousness; here a Brahmacakra or the Cycle of Creation. Note that Brahmacakra agrees with materialist philosophies that mind emerges out of matter, but goes back further to say that matter arose out of Cosmic Mind.

Because western cosmologies deal almost exclusively with the material world, this aspect of Brahmacakra (i.e. the 5FF) required further elaboration. The 5FF (or "bhutas" in Samskrita) are defined by a number of laws which include:

1. The factors (bhutas) are just patterns of waves. "... an object.. is nothing but a wave motion within the body of the Cosmos". (I & I p23). Ether has longest wavelength (is most crude). Crude factor arises out of subtler factor by compression of Prakrti.
2. Subtler waves can pass through cruder waves but not vice versa. Ether penetrates all factors but liquid can only penetrate solid factor etc.
3. The 5FF carry sensory attributes called tanmatras. The factors themselves are NOT known to us. Only the tanmatras are known to us.
4. Tanmatras appear to be both particle and wave phenomenon. "Tanmatra" means minutest particle of a bhuta, yet they are also wave.
5. Tanmatras are formed as "a result of reflection of the subtler Bhuta on the cruder ones". (I & I p24) We identify a bhuta by the crudest tanmatra it carries

i.e. ether carries only sound tanmatra; solid carries all five tanmatras.

6. When the pressure on solid factor becomes excessive, it will spontaneously dissociate into the subtler factors i.e. jadesphota occurs.

If we read the account of Brahmacakra in "Idea and Ideology" interpreting the words according to everyday usage (especially the words 'liquid', 'solid' and 'aerial'), several contradictions arise:

1. Gases such as chlorine and sulphur have both colour and smell tanmatras yet aerial factor is supposed to have only sound and touch tanmatras.
 2. Etherial factor is said to convey sound, but sound as we know it requires gas as a carrying medium.
 3. Ice melts into water and water into vapour quite spontaneously - this is hardly jadasphota. There is no change in mass, no production of luminous factor. Compare for instance an atomic explosion where solid matter is converted into massive amounts of radiation energy.
 4. Liquid water cannot penetrate a solid metal bar - in fact the reverse occurs.
- "Stimulating Thoughts on Brahmacakra" avoids these contradictions by proposing that atoms are composite structures composed of all the 5FF. Gases, liquids and solids (in the ordinary sense) represent different densities of atoms. They are 'states' of matter rather than the bhutas themselves. But before explaining further, we need to understand a little of the structure of matter.

A PARTICLE APPROACH TO MODERN PHYSICS

Matter consists of atoms. Atoms consist of a nucleus (containing neutrons and positively charged protons) surrounded by layers of negatively charged electrons. Modern physics has discovered a large family of sub-atomic particles related to protons and neutrons, and a smaller family of particles related to the electron. In addition to these families of particles there is the electro-magnetic (e-m) spectrum of radiation. Radiation has both a wave and a particle or quantum character. Quantum of radiation is the photon.

The photon and the electron are fundamental particles i.e. they act as 'points' with no apparent internal structure. Protons, neutrons and other heavy particles are not fundamental. Recent discoveries have shown them to be composed of quarks. There are six 'flavours' of quarks and combinations of them in two's and three's account for all the known heavy particles. Quarks have never been observed and it appears unlikely that they can be observed since they are trapped within their parent particles. Whether they are the final fundamental particle is impossible to know at this stage.

There are currently four forces that explain all the observed interactions of matter; gravitational force, electromagnetic force, weak nuclear force and strong nuclear force. The first two are well known in the every day world. The weak nuclear force is responsible for radioactive decay of unstable nuclei. The strong nuclear force binds quarks together into protons and neutrons, and further acts to bind protons and neutrons into atomic nuclei.

How is it possible for two apparently inert bodies such as the earth and the moon to 'feel' one another's presence even though separated by enormous distances? According to Quantum Field Theory, physical bodies 'feel' one another at a distance because they exchange minute particles. For example the earth, moon and sun remain bound to one another by exchanging 'gravitons' which are the quantum particle of gravitational fields. Likewise charged particles interact by exchanging photons, the quantum of electro-magnetic fields. The weak and strong nuclear forces also have their respective 'exchange' particles. Thus in modern physics we must distinguish between 'matter particles' such as the electron, the quark and the neutrino (a mysterious particle that will be introduced later); and 'force particles' such as the graviton and the photon.

Mention must be made of the vacuum state in modern physics. In classical physics the pure vacuum is pure nothingness but in quantum physics it is an energy field

defined by complex mathematical equations. Furthermore it spontaneously gives rise to particles which appear as if created out of nothing. Such particles are known as 'virtual' particles because they exist only for a short time before the energy violation is detected and they disappear. Virtual particles have no certain existence - they are allowed only fleeting existence due to Heisenberg's Uncertainty Principle. Yet it is thought that the vacuum state is a seething ocean of virtual particles which swarm around matter particles. The force particles described above are all virtual particles.

RECONCILIATION

The article "Stimulating Thoughts on Brahmachakra" related the 5FF to the various families of sub-atomic particles as follows:

1. Solid factor is the family of six quarks.
2. Liquid factor is the family of the electron and other similar particles.
3. Luminous factor is the photon.
4. Aerial factor includes the 'force particles' (although the article admits difficulty with this match up).
5. Etherial factor is the vacuum field of energy.

Because atoms contain all the 5FF according to this interpretation, then the contradictions mentioned before can be solved:

1. An isolated chlorine molecule in a vacuum does not represent aerial factor but rather all the 5FF. Thus the chlorine molecule can express tanmatras of colour and smell.
2. To say that etherial factor carries sound tanmatra means in the language of Brahmachakra that it has a vibrational quality. We observe that the vacuum state of modern physics is also vibrational field. Einstein's theory of relativity demolished the old idea of an ether permeating space. However the concept of 'something' permeating space-time is having to be resurrected in order to explain the creation of virtual

particles. Says respected physicist and cosmologist, Alan Guth, "Space-time is definitely a kind of stuff."

3. The transition from ice to water to vapour is a change of state of physical structure. It is not jadasphota. Jadasphota occurs in the centre of stars where nuclear reactions convert matter into radiation energy etc.

4. It is now apparant that a subtle factor can penetrate a cruder factor but not vice versa. Space penetrates all factors. Virtual particles and photons penetrate electrons and protons but not vice versa. Electrons can merge with protons to become neutrons. Electrons flow through a metal wire as electric current.

5. Evidence that photons carry through tanmatra lies in the behaviour of a comet. Observers of Halley's comet will note that its tail always points away from the sun, 'blown' by the sun's radiation or the solar 'wind'.

Why does P.R. Sarkar use the words 'aerial', 'liquid', and 'solid' to describe the fundamental factors in apparant confusion with the states of atomic matter? There is an ancient Taoist aphorism which says; "As above, so below". For example as we descend the musical scale, we sense that the octave notes (with double the wavelength) have certain tonal properties in common. Similarly the atom, the solar system and the galaxy have many structural and behavioural features in common although at totally different orders of magnitude. Matter demonstrates the 'octivity principle'. A gas cloud reflects certain of the properties of aerial factor and liquid water reflects certain of the properties of aerial factor and liquid water reflects certain of the properties of liquid factor. For example most common gases such as oxygen, nitrogen and hydrogen are colourless, odourless and tasteless. The only senses they stimulate are sound and touch (wind). Students learning the equations of electricity in wires are referred to the analogy of water flowing through pipes. The reader may be able to think of other examples of the octivity principle.

As might be expected, the attempt to arrive at a more subtle understanding of the 5FF raises fresh problems! There are two major problems with the above reconciliation of Brahmachakra and modern physics; firstly it offers no explanation of what the tanmatras might be and secondly it attempts to match the bhutas which are a pure wave phenomenon with physical particles. This is an awkward matching.

Thinking of matter as composed of 'particles' is an easy way for the lay person to make an entry into the esoteric realms of modern physics. Particles can be conceptualised by the mind and they have become part of our mental conditioning, part of our 'world view'. However, modern physics is in the process of demolishing the particle concept; matter is no longer particular and concrete, rather it is becoming increasingly diffuse and abstract. According to modern physics and also to Ananda Marga philosophy, matter is just a concentrated form of energy and energy is just a kind of motion, or vibration. If we are to relate Brahmachakra to modern physics, we have to break with particle conditioning and totally rethink our conception of matter. It will no longer be possible to construct literal images in our minds of matter but we can attempt simple analogies. Once we break with particle conditioning we are in a much better position to discover the correspondence between Brahmachakra and modern physics.

All molecules, atoms, electrons, protons, positrons and neutrons are the veritable expressions of the same Supreme Consciousness. Those who remember this reality, who keep this realisation ever alive in their hearts, are said to have attained perfection in life. They are the real devotees, the real bhaktas. When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe, I have designated this as Neo-Humanism. This Neo-Humanism will elevate humanism to universalism, the cult of love for all created beings of this universe.

BA'BA'

Existential Flow & Its Culminating Point

Shrii Shrii Anandamurti

DMC DISCOURSE: JANUARY 1986

The subject of today's discourse is, "Existential flow and its culminating point". There is mind, there is microcosm in each and every existence of this universe. In inanimate objects the mind is in its stagnant point, in cimmerian slumber; but amongst animate beings the mind plays a very important role, and amongst humans the mind plays the most dominating role. Mind is the most dominating factor amongst humans: we may say that human beings are more psychic beings than physical ones.

One of the faculties of mind is that it moves - it cannot remain stagnant. Even in a point, it keeps on moving; it moves in a particular direction. Movement is a must for the mind.

Now, for Microcosm, the movement is in a particular line, in a particular flow, in a particular direction, following a particular route. In each and every object of this universe, the movement is in a particular way, unless redirected in some other way by a stronger mental faculty. But the case of microcosm, and especially of human beings, is different - they have certain specialities of their own. A river moves from the mountain towards the sea, and never from the sea towards the mountain. But in the case of human minds, or human microcosms, the movement may be from the mountain towards the sea, and also from the sea towards the mountain - this is the speciality of the human mind.

The objectivity of mind, unlike the movement of other entities of this universe, may move from subtle towards crude, or from crude to subtle. If the

movement towards crude is encouraged, the mind - and at the same time the entire existence of the human being - will be converted into matter, crude matter. It will be a path of negative prati-saincara. And if the movement towards subtle is encouraged, then the entire existence will be converted either into Cosmic Mind or into Cosmic Cognitive Faculty. This is the speciality of mind, and that is why it is said.

Mano karoti karma'n'i mana lipate
pa'takae

Manaeva manus'yana karanam bandha
moks'ayoh.

Mind is the cause of bondage, and this very mind is also the cause of liberation, of emancipation. If the movement towards subtle is encouraged, and there is movement with psychic acceleration, then what will happen? Two resultants will take place: either the existence will be converted into the Cosmic Mind - and that metamorphosis of unit mind into Cosmic Mind is known as qualified stance Sagu'na Sthitih; or if the very I-feeling is surrendered at the altar of Supreme Existence, then the entire existential faculty will become one with the Supreme Cognitive Faculty, with the Supreme Cognitive Principle - one will be omniscient, an all-knowing entity.

Now, movement or mobility is a must for psychic existence, for any existence of this universe. There must be movement, and this movement is called vrtti. We may say "propensity", but propensity is not the proper word for vrtti. When this vrtti, this psychic urge, this psychic mobility is towards the crude, it is

called pravrtti, and when it is towards the subtle it is called nivrtti. The sages used to say,

Pravrtti esa bhutanam nivrtti
smhula manaphale.

If this urge towards matter, this material longing is properly directed - that is, if the movement towards matter is redirected towards something subtle, towards the Cosmic Faculty or towards the Cosmic Mind, then pravrtti will be converted into nivrtti. Your longing for money, your longing for name or fame, may be converted into a longing for Parama Purus'a, who is the goal of your life. Those whose minds are dominated by the flow of pravrtti, need not worry: instead of suppressing these material longings, they can simply redirect them towards Parama Purus'a, and this will convert ordinary mortals into great souls. The surging waves of pravrtti today will tomorrow be converted into a tranquil flow of bliss. Thus one should not be concerned at all in this regard.

Mind moves one. And the culminating point, the desideratum is the Parama Purus'a, the eternal love, the universal love personified. What is Parama Purus'a? The universal love, when personified, is Parama Purus'a. Your march, your movement, is towards Him. That is, your mind moves from crude to subtle, from matter to Parama Purus'a; and it is the birthright of everybody to march in this universal march, to move along this path of righteousness. Just show the path to all - just tell them, "Oh, human beings, the path is ready for you, you just come!" Whoever is endowed with a human mind a human body is entitled to follow this path, and at the end of the journey one is destined to attain Paramapurus'a one day. When Parama Purus'a, the Cosmic Cognition is your goal, success is a must, success is with you.

During this march, the approach is twofold. One is, Paramapurus'a, the love personified, is your goal, and you must get Him. When you have accepted Him as your object of adoration, you must get Him. And while moving towards the cosmic goal, towards the Cosmic Cognitive

Faculty, one must go on fighting against one's internal and external bondages. The eight external bondages of the mind, bondages imposed from outside, are known as pashas * - the things which your family, your friends and neighbours have taught you, like hatred, fear shyness, etc. You must wage war on these imposed bondages.

And there are sadripu, the six internal enemies - not imposed sa'mskaras or imposed bondages, but in-born bondages **. One must fight against these 8 external bondages and 6 internal bondages. This fight is with the left hand, and with the right hand, what must one do? One must serve the entire universe without any restriction of caste, creed or nationality, but rather with the sentiment of Neo-Humanism: "The universe is mine; all living beings are mine. I am to serve them, I am to help them. If I don't serve them, if I don't help them, who else will help them? I am here to serve them." In this way, if you are fighting against those inner and outer bondages with one hand, and serving the universe with the other, your existence will be blissful in each and every field of your movement - your existence will be joyful.

Human existence is psychic flow, and to attain the proximity of Parama Purus'a, to become one with the Cognitive Principle is the goal of human life, the desideratum of all human existential flow. You should remember it, and your movement should always be with never-ending acceleration. "Caraevati, caraevati" - we are to move on, and our only march, our only desideratum, is that Supreme Cognitive Principle. There cannot be more than one desideratum for human existence.

* Lajja (shame), bhaya (fear), ghrn'a' (hatred), shaunka' (doubt), kula (pride of high descent), shiila (pride of culture), ma'na (vanity), yugupsa (hypocrisy, backbiting).

** Kama (worldly desire), krodha (anger), moha (attachment), lobha (greed), mada (pride), matsarya (envy).

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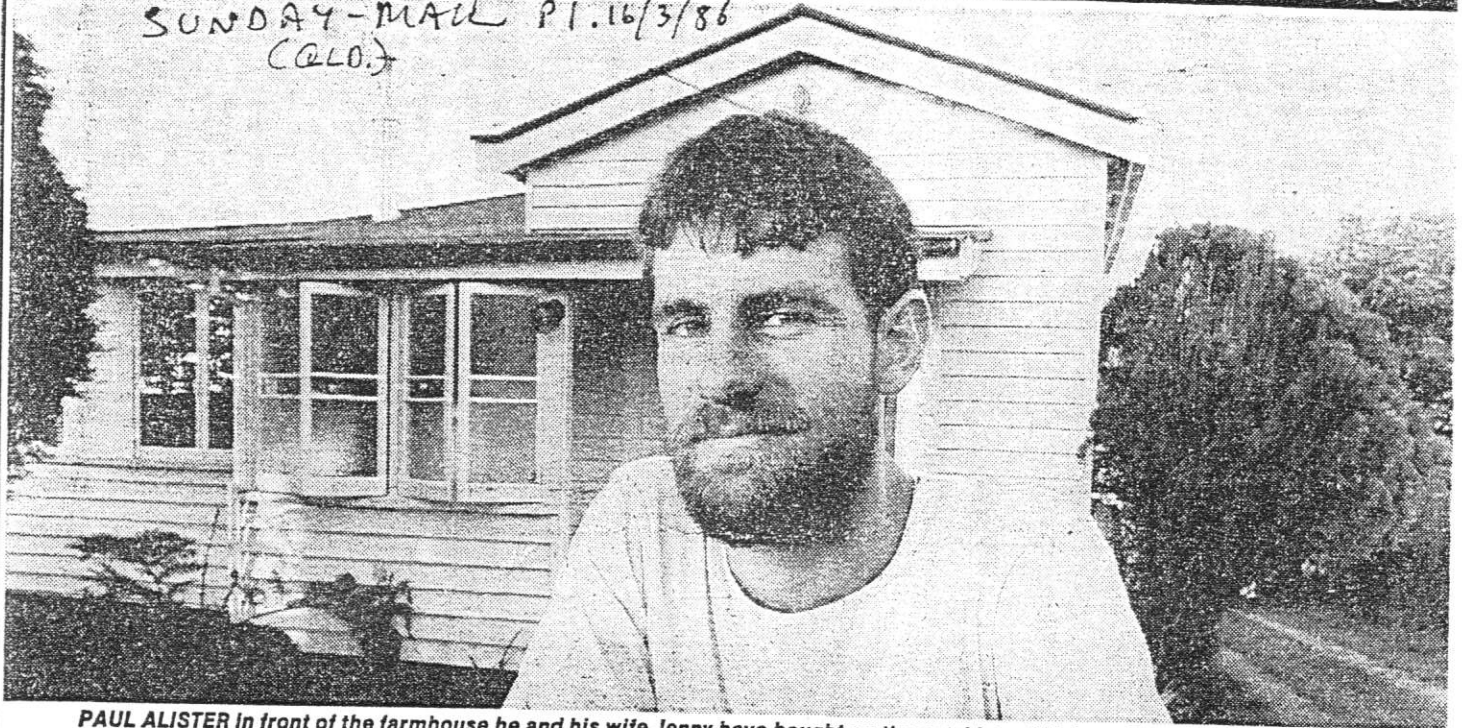
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Home in the Sunshine Coast hills for two from the Ananda Marga

SUNDAY-MAIL P1.16/3/86
(CQLO.)



PAUL ALISTER in front of the farmhouse he and his wife Jenny have bought on the outskirts of Maleny. Picture: GLENN BARNES.

Paul Alister, 29, is the second member of the Ananda Marga Three to bury himself in the tranquility of Maleny, in the hills behind the Sunshine Coast.

He and his new wife, Jenny, have bought an old farm on the picturesque township's outskirts. His friend, Ross Dunn, 31, and his wife settled a few months ago in a small cottage in Maleny.

The third member, Timothy Anderson, 31, is believed still to be in Sydney.

Each hopes to become an instant millionaire soon. Each has filed \$1 million compensation claims against the New South Wales Government.

Together, branded as Ananda Marga terrorists, they served seven years in Sydney's toughest jails.

After a judicial inquiry, they were pardoned in May but the NSW Government said their convictions still stood.

They were convicted in 1979 of conspiracy to murder a Right-wing ex-

By PETER HANSEN

tremist, Robert Cameron, leader of the National Front in Sydney, and jailed for 16 years. Police said they found a bomb when they pulled up a car containing Dunn, Alister and another man, Richard Seary, near Cameron's home on June 16, 1978.

Thanks mainly to the evidence of Seary, who turned out to be a NSW police informer and who was not charged, the Three were convicted of conspiracy to murder Cameron. Seary also alleged the Three were involved in the bombing outside the Hilton Hotel in Sydney in February, 1978.

A bomb set in a rubbish tin in George Street outside the hotel entrance shortly before a Commonwealth Heads of Government conference killed three people.

Police suspected it was an Ananda Marga assassination plot against Indian Government delegates.

The sect and the Indian Government have been warring since the sect was

founded in India in 1955, each side regularly making claims of atrocities committed against the other.

The Three in Sydney claimed they were innocent of the attempt on Cameron's life and of the Hilton bombing. They claimed they had been "set up" by Seary and by the New South Wales Special Branch.

Australian members of the sect — more than 2000 — campaigned unceasingly for the release of the Three. After a judicial inquiry, the judge in May last year found Seary was not a reliable witness. He absolved investigating police from blame. He said while suspicion was strong against the Three, a doubt remained as to their guilt and he recommended pardons.

The NSW Government also announced it would not proceed against the Three in relation to the Hilton bombing.

Paul Alister said yesterday he had moved to Maleny to get away from the city — and from the New South Wales police.

The Queensland police had not bothered him.

"I am waiting to hear about our compensation claim," he said. "People point out we have suffered more than other victims of a miscarriage of justice who received compensation. I am hopeful, but I have been disappointed so many times."

He said there were also efforts being made in NSW to have their convictions quashed.

Paul Alister said Ananda Marga was becoming more widely accepted for what it was — an agency occupied with relief, welfare and education: "Some police now accept that. There will always be some who want to believe we are terrorists."

He said other allegations of violence by sect members were made mainly by the Indian Government and had been disproved "as it was with claims of our involvement in the Hilton bombing."

He said: "I had 16 witnesses to say I was in Adelaide at the time but no one wanted to know about that."

in the prime of life when they were imprisoned. Alister and Dunn are now sick men in receipt of sickness benefits, and their sicknesses will recur. I will not spell them out here. Full details have been given in the application. Anderson is in better physical shape but is unemployed and receiving unemployment benefits, but as I know from personal contact he is seriously psychologically affected. Their claim for \$80,000 compensation each for Alister and Dunn, and \$50,000 for Anderson are roughly what one would expect from a damages claim in respect of employment and seem to me reasonable indeed. Finally, there is the question of the damage done to their character and reputation. Despite their proven innocence, they are still seen as dangerous terrorists, mindless and wilful murderers, and active purveyors of the worst kind of violence. Many still consider them to be the Hilton bombers, and the media were quite uninterested in reporting the concession of the Crown at the section 475 inquiry that they were innocent of the Hilton bombing.

Even as late as Thursday, 13th February last, Channel 7 stated that they had been convicted of the Hilton bombing. The three men and their movement have been done irreparable harm by the lies of Seary. I know from personal experience that this deadly propaganda has had its effect on the Labor movement, even on some groups considered to belong on most other issues to the left. I know something of the laws of libel in this country—having been both on the receiving end of a libel suit—fortunately withdrawn—and having successfully sued a parliamentary colleague, Revd. the Hon. F. J. Nile, M.L.C., in respect of defamation against myself. I must say that the alleged libel which I perpetrated and the one which was perpetrated on me, faded into insignificance when compared with the gross libel these three young men have suffered, and what is more a libel that has been repeated by every media outlet in Australia. I do not know how they arrive at the figure of \$120,000 each, but I know it is a great deal less than they deserve.

What I have quoted so far are simply the legal grounds which should be the basis for compensation of \$929,000 for Alister, \$944,000 for Anderson and \$923,000 for Dunn. But there is a more important issue than legalities involved in this case. What has to be asked is: What are the political factors involved in the monstrous injustice involved in sending three decent, honourable young men to gaol for a crime that they did not commit and could not possibly have committed? Now, there have been other cases in which many people are not satisfied that justice was done. One such case is the Lindy Chamberlain case, and there is a clear parallel between the sort of prejudice that a substantial section of the media displayed against the Seventh Day Adventist sect with that displayed by the same media against the Ananda Marga group. What was different about this case, however, as compared with most other cases, was that it was a political frame-up rather than an adventitious miscarriage of justice. Now, we have always been proud of the fact that, in Australia, we do not imprison people because of their political beliefs. Maybe we do intern them in wartime, like the unfortunate Australia First Movement members during World War II, but there is not history of political trials since the frame-up of the I.W.W. members during World War I.

We could look at the Moscow trials of the 1930's, the trials in eastern Europe in the late 1940's and early 1950's, and smugly say how much superior is our system where people are not tortured to confess to crimes of which they are obviously innocent. Even today, most Australians can read the publications of Amnesty International without drawing the conclusion that the cases reported there have any parallel in Australia, or for that matter in Britain or the United States. Yet times are changing in the English-speaking world. In Northern Ireland there now exists the Diplock courts where the normal rules of evidence have been thrown out of the window, and the evidence of police and police agents, and confessions obtained by torture, are accepted without adequate proof being required. In 1981, Amnesty International produced a booklet expressing grave concern about what appears to be Federal Bureau of Investigation frame-ups of members of the Black Panthers and the American Indian movement. Certainly in these cases there was an enormous amount of misconduct by the FBI which ensured that the defendants did not receive fair trials.

The worst case of all in the English-speaking world is that of the six alleged Birmingham bombers—six innocent Irishmen sentenced in 1974 to life imprisonment for the bomb murder of twenty-one people—a crime of which they were and are innocent. Their convictions were obtained by phony forensic evidence, two police verbatim and four signed confessions obtained by the police brutally bashing the men in custody till they confessed. As the respected British Broadcasting Corporation journal the *Listener* of 31st October, 1985, points out, "six convicted men have suffered needlessly, justice has not been done to the victims, and the real murderers got away". Despite the exposure of the injustice done and a broadcast of their case on BBC television, the six men still remain in gaol. A pattern emerges. Take and unpopular group and blame them for some crime and trim the evidence to what is necessary to obtain a conviction. This is what happened in the Ananda Marga case. I have a strong suspicion that this is what also happened in the case of the six Croatian nationalists sentenced in February 1981 to twelve years jail on the unbelievable charge of conspiring to blow up Sydney's water supply. In the case of the Ananda Marga, somebody killed three men in a bomb outrage at the Hilton on 13th February 1978. All the evidence points to the culprit having been Richard Seary who did it so that he could go to the police after the bombing and get his revenge on the Hare Krishna, who had sacked him for embezzling the sect's funds, by blaming them for the bombing.

The special branch did not believe his allegations about the Hare Krishna, but they did believe it could have been done by the Ananda Marga. After all, they had been blamed for the bombing by no less a person than Morarji Desai, Prime Minister of India, who had no evidence at all to support his allegations. He also had good reason to attack the Ananda Marga, who were his political enemies back in India. The special branch planted Seary in the Ananda Marga organization to get proof that the Ananda Marga had been responsible for the bombing. No proof was forthcoming because they were innocent. There was not even a small kernel of truth connecting them with the

bombing that Seary could use to manufacture one of his monstrous lies. Instead, what Seary did was to take the kernel of Anderson's interest in an anti-racist campaign against the Nazis, and blow it up into a conspiracy to kill Robert Cameron by bombing his house. To prove to the police that the conspiracy existed, Seary had to steal a car, put a gelignite bomb on the back seat, pick up Alister and Dunn for the apparent purpose of going wall painting anti-Nazi slogans, and plant in Anderson's room damning press releases signed "One World Revolutionary Army" plus a copy of a letter he had sent to the *Australian*, so that the police could find them.

One can search in vain in the report of Mr Justice Wood for any but the mildest criticism of the New South Wales police special branch. A letter to me from the Minister for Police and Services, dated 10th December, 1985, states quite correctly that "His Honour did not make any particular adverse findings against the operations of the special branch in that matter", and "the Commissioner of Police, Mr Avery, has indicated his view that the special branch has a vital role to play". All that one can say is that Mr Justice Wood bent over backwards to put an interpretation on the evidence given at the inquiry that absolved the special branch. He found that Seary had been recruited by special branch without any investigation into his background, which would have revealed his severe personality defects. Yet information about him was readily available from court records and records of the Adult Probation Service. Evidence was given that Seary had been left free and unobserved on the night of the arrests, 15th June, 1978, for two hours from 9 p.m. until 11 p.m., giving him ample time not only to steal the car but also to plant a bomb on the back seat.

Despite this evidence all that Mr Justice Wood could say about the police treatment of Seary was that "while no significant criticism of the handling of Seary before and including the 15th June is justified there were areas which were left in shadow"—a mild criticism indeed when one considers that their incompetence or worse, led to the jailing of three innocent men for almost seven years and to the expenditure by the State of millions of dollars in legal costs and expenses. He also has no criticism at all of the fact that police witnesses were obviously prepared to lie in the magistrate's court about the extent of damage done to the stolen car in order to minimize the penalty inflicted on Seary for car stealing. The judge made no comment at all on the fact that one tape of an interview between Seary and Krawczyk, now known as tape 6, a transcript of which was produced at the trials of the three men, included material relating to Seary's access to the Ananda Marga typewriter—which was not transcribed from the tape. This information, vital to the defence, was excluded from the transcript on "security grounds", although what these could possibly have been is beyond me. Out of ten interview tapes made, only one other, now known as tape 9, was produced at the men's trials. Mr Justice Wood did not comment on the evidence that this tape had been crudely edited by rewinding and over-dubbing, in order to give false evidence at the trial.

Whilst the judge criticizes the former assistant Crown Solicitor for his role in declaring that the remaining eight tapes should not be produced on the grounds of national security, even though this was obviously not true, he had no criticism of the special branch officers who conspired with the assistant Crown Solicitor in this monstrous lie, which resulted in the defence not having access to vital information about Seary and Seary's behaviour. Despite this clear evidence Mr Justice Wood reached the incredible conclusions that no question arose as to a conspiracy between police officers and Seary, that there was nothing sinister in the way the tapes and transcripts of Seary's debriefings were handled, and that there was insufficient evidence to suspect the involvement of the police in any unlawful conspiracy. He was similarly reticent about the police verbatims, the blatant perjuries, criminal offences, committed by police officers Burke, Gilligan, Godden, Helson, Howard, Krawczyk, O'Brien, Rogerson and Wooden, in which all three accused are said to have admitted their guilt. All that the judge can say is that "the doubt that attaches to oral admissions, well recognized by the courts and judicial inquiries, remains and nothing was proved before me to dispel or lessen the reservations that must attach to this form of evidence by its very nature".

Mr Justice Wood did not refer to the fact that evidence was given that three diaries and a notebook, all accountable documents, used by Deputy Commissioner Perrin, when officer in charge, special branch, from January 1976 to December 1979, had disappeared from a locked store at special branch headquarters when, as Perrin testified at the inquiry, only special branch officers had access. I believe that Mr Justice Wood only finally came to the conclusion that there was doubt about the guilt of the three men when five members and former members of the Hare Krishna movement gave evidence that, in 1972, Seary incited them to blow up Homebush abbatoir. It is quite incredible that the judge did not take this evidence to its logical conclusion that, since Seary was the agent who initiated discussions on the subject of blowing up Homebush abbatoir in 1972, it is therefore probable that the alleged plot to blow up Cameron was an invention and initiative of Seary's too. If there is doubt as to the guilt of the three men, then there is doubt about the police case, particularly the verbatims, and there must be a doubt that police witnesses were telling the truth about other evidence they gave. This is particularly so since the special branch members have demonstrated their ability to falsify evidence and to lie about the security implications of taped interviews, then there must have been a conspiracy to present false evidence, and frame the accused. Under these circumstances the Government cannot stand aside and treat this problem as simply a judicial one. The Government does bear responsibility for the perversion of justice that occurred because of the special branch conspiracy.

Speech given by George Petersen MP, a long time supporter of CAADA,
in the NSW Parliament on 25-2-86.

Mr PETERSEN (Illawarra) [4.2]: In speaking on this Address-in-Reply debate I wish to congratulate the mover and seconder of the motion on their contribution to the debate. I wish to deal with what is, in my view, the most important issue of civil liberties facing Australians today—the need to recognize that Paul Shawn Alister, Timothy Edward Anderson and Ross Anthony Dunn, three members of Ananda Marga, an Indian based socio-political group, were victims of the most monstrous frame-up in Australian history. Accordingly, they should be compensated for their false imprisonment from 16th June, 1978, to 15th May, 1985, resulting from their having been sentenced to sixteen years' gaol on charges of conspiracy to murder by bombing nazi leader, Robert Cameron, at Yagoona on 16th June, 1978, and of attempted murder of certain police officers. I last spoke on this subject in this House on 14th November, 1985, drawing attention to the fact that these three men in the near future would be submitting a claim for compensation. That claim was submitted on their behalf on 27th November, 1985, by a joint submission from the Legal Aid Commission of New South Wales for Mr Anderson, and Messrs Bartier, Perry and Purcell for Messrs Alister and Dunn.

The applications for compensation are made on a number of grounds. First, the fundamental principle of our criminal law is that no person shall be deprived of liberty unless proven to be guilty beyond reasonable doubt. They point out that Mr Justice Wood found in his section 475 inquiry that there is a doubt and that therefore they are not guilty. Appropriately the application quotes remarks made in 1980 by the New Zealand Royal commissioner concerning the case of Arthur Allan Thomas who served nine years' imprisonment for a murder that he did not commit. Mr Justice Taylor said, "Once we are satisfied the prosecution case against Mr Thomas has not been proved . . . then, just as a court would acquit him and the community thereafter accept his innocence, so we believe we are entitled to proclaim him innocent and to proceed accordingly". The commissioner then awarded Mr Thomas \$1,087,450, of which \$500,000 was for pain and suffering. Similarly, in 1985 in South Australia, Edward Charles Splatt received an *ex gratia* payment of \$300,000 for six years and five months' wrongful imprisonment after a Royal commission found his conviction was unsafe and unsatisfactory.

The second ground for compensation is that the State must bear responsibility for the Crown witnesses. In particular the State must bear responsibility for the consequence of Mr Justice Wood's conclusion that "a very serious question mark exists in relation to Seary's general reliability". As is now well known, Richard Seary was a police agent infiltrated into the Ananda Marga by New South Wales police special branch, a self-confessed drug abuser, a medically attested schizoid psychopath and a wholly discredited fantasizer. The third ground is that the State must bear responsibility also for failure of Crown servants and agents. The application for compensation quotes the comments of Mr Justice Wood on the failure of police to produce at the trial of the three men running sheets associated with Richard Seary. These revealed that he had a detailed knowledge of explosives and quoted his lying allegations about the involvement of the Hare Krishna movement in the Hilton bombing. The application quotes also Mr Justice Wood's disapproving comments on the behaviour of the assistant Crown Solicitor, Mr Forbes, who authorized the police application for privilege being applied to nine tapes of police interviews with Seary. Mr Forbes had neither listened to the tapes nor read the transcript of the committal proceedings, nor even read the transcript of the tapes in detail.

The application points out also that at least four issues relating to Seary which arose during the inquiry were not commented on by Mr Justice Wood in his report. They included: Seary's knowledge of explosives, which he grossly understated in court; his access to the Ananda Marga typewriter on which a damning letter to the *Australian* was typed, and on which damning press statements, claiming responsibility for bombing Cameron's home by the "one world revolutionary army", may have been typed; the innocent motives behind Anderson's request to Seary to obtain Cameron's address, and the conflict between Seary's evidence in court of knowledge of the "one world revolutionary army" prior to the date of arrest, and his failure to mention this body at all to the police special branch.

As the application points out, under fair trial procedures, these prior inconsistent statements by Seary should, under fair trial procedures, have been disclosed to the defence with or without subpoena. It was a distinct failure of the trial process, and gross incompetence or worse by the State's servants, that these crucial points only came to light through a long and expensive inquiry under section 475 of the Crimes Act. Even then the information was reluctantly extracted from the police officers concerned by counsel assisting the inquiry and counsel for the three men, with an amount of effort that reminded me of the long period of time I once spent having a difficult molar extracted by a sweating dentist.

Had the tapes and transcripts been produced, the clear inference a jury could have drawn was that the alleged plot to blow up Cameron's house was an invention by Seary. The damning letter and press statements were concocted by Seary and planted on Anderson by him with the collaboration of the special branch particularly with Constable Krawczyk. The explosives found in the car that Seary stole were brought to the car by Seary. The police involved were a set of bungling fools whose proper place would have been in the Keystone Cops—except that the Keystone Cops are figures of fun—not fools who go all out to obtain the conviction of three innocent men—the special branch officers being so politically stupid as to believe the story that came out of Seary's twisted psychotic brain.

To repeat, the Government must have regard to these principles in dealing with the question of compensation. First, that a person who is not guilty beyond reasonable doubt must be presumed to be innocent;

Second, that the State is responsible for crown witnesses; and

Third, that the State is responsible for the failure of crown servants and agents. If those principles are adopted, all that is required is to determine the quantum of damages. Here let it be stated that the three men will not demand the astronomical amounts claimed, and sometimes paid, in the United States of America. Their claims are based on the same principles as those that applied in the case of Arthur Allan Thomas and can be listed under eight headings.

In respect of loss of earnings: Alister, \$50,000; Anderson, \$50,000; Dunn, \$50,000. Loss of future earnings: Alister, \$158,119; Anderson, \$137,527; Dunn, \$155,507. Legal costs: Alister, \$4,032; Dunn, \$4,032. Expenses incurred by families: Alister, \$16,934; Anderson, \$36,096; Dunn, \$13,201. Loss of marriage: Anderson, \$50,000. Loss of health: Alister, \$80,000; Anderson, \$50,000; Dunn, \$80,000. Damage to character or reputation: Alister, \$120,000; Anderson, \$120,000; Dunn, \$120,000. Hardship and mental suffering: Alister, \$500,000; Anderson, \$500,000; Dunn, \$500,000. The totals are \$929,085 for Alister, \$943,623 for Anderson; and \$922,740 for Dunn. Some of the figures in the claim are amounts that can be well substantiated—for example, the claims for legal, travelling and other expenses incurred by the men and their families, and the loss of earnings sustained by the three men.

A little more difficult to substantiate is their claim for loss of future earning capacity—the fact that their convictions can be and are an impediment to their obtaining employment; the barrier to employment caused by the long gap in their work lives; the psychological effect of long imprisonment on their ability to concentrate and which still causes recurrent fatigue; the diminution of their earning capacity by about 50 per cent due to ill health—then the figure quoted of \$158,000 for Alister, \$138,000 for Anderson and \$156,000 for Dunn, are modest indeed. The modesty of their claim for loss of future earning capacity is also matched by the modesty of their claim of \$500,000 each for imprisonment for almost seven years during their young adulthood: 22 to 29 for Alister, 25 to 32 for Anderson, and 24 to 31 for Dunn. These years of lost development at a still impressionable age for men who had never been to jail, and moreover, had to bear the burden of knowing that they were innocent, is, in moral terms, inestimable.

However, they have resisted the temptation to claim an excessive amount, having regard to their youth at the time of conviction. But I do ask honourable members what were you doing at the ages of 22, 24 and 25? I know what I was doing then. I was looking forward to a happy life, the patterns of which I could see before me, with more confidence than in the days of my adolescence and early youth. Would you like the prospect of sixteen years gaol ahead of you, deprived of the company of the opposite sex, deprived of the normal social relations that a prisoner loses, knowing that you had been framed? Add to this fact that all three were bashed in prison by certain prisoners at the behest of prison officers. As a prison psychiatrist's report of 28th May, 1979, states of Paul Alister: "He has become involved in a prisoner's rights movement and appears to have 'got across' both the authorities and some of the other prisoners with the result that he was bashed up". Add to this the fact that Detective Sergeant Roger Rogerson bashed Tim Anderson on the night that they were arrested, whilst Ross Dunn was bashed by Detective Denis Gilligan. All three engaged in hunger strikes because they were denied religious visits, and this has affected the health of all of them.

In addition they were, and are, conscientious vegetarians, and the inadequacy of the diet supplied to them, and particularly the total lack of respect for their beliefs in vegetarianism from June 1978 to May 1980, had serious effects on their health. A particular feature of their case was that not only were they innocent but also, unlike many convicts who had been verballed, they were not, and never have been, guilty of any indictable offence. I was reminded of this fact when I visited Long Bay gaol recently. I was introduced to a psychologist, one of whose jobs is to talk to long-term prisoners and convince them to accept that they have been legally sent to prison for long terms, so that they will not waste their energy and make imprisonment tougher for themselves by engaging in behaviour which brings them into unnecessary conflict with the prison administration and fellow prisoners. There is no way that such psychological programme would have worked with Alister, Anderson and Dunn. Being innocent, and having been convicted by lying police verbals backing up the evidence of the fantasizer, drug abuser and schizoid psychopath, Richard Seary, they could not do their time easy.

In addition they had to suffer the traumas of one legal process after another, their appeals to the Supreme Court and the High Court, which failed. They endured the disgraceful episode of the Hilton bombing inquest where the magistrate found a prima facie case against them on the basis of Seary's vicious perjury, only to have a no bill issued by the Attorney General one year and eight months later, but still with no real investigation having taken place into who did the Hilton bombing. Then they had the final trauma of the section 475 inquiry for nine months. I ask honourable members: is \$500,000 enough for all this suffering? How would you endure almost seven years in prison, of which five years and ten months was spent in maximum security? Would you be able to endure almost seven years of this psychological and sometimes physical torture for a payment of \$500,000? Of course you would not, and all I can say is that the modesty of their demand is a tribute to their sincerity. How also can they be compensated for the other more intangible aspects of their claim? How can Tim Anderson be compensated for the break-up of a happy marriage and loss of his wife and son? Is \$50,000 enough?

All three of them suffered adverse effects on their health. All three were



Rear of Suva Sectorial Office in Katoomba, NSW (the Blue Mountains) - lots of gardening to be done and the gnomes are very peaceful.